



GUNJA IN THE PEW

By William Quigley.

On Sunday last I found my way to church.
To hear the priest reveal himself on a bench.
Somehow, of late, I did not dread his
faith in church was growing very thin.
For want of facts to prove it to be a
blessing
Worth half we pay to those who do
the guessing.

He talked of sin against the Holy Ghost.
(And yet we never hear the Ghost complain).
Then, next, he mentioned doubt for which we're lost.
Then why not fence the mind with something plain.
That reason can accept as something lawful.
Instead of tangled myth that seems so awful?

No word he said of robbery and theft.
Nor murder, rape nor ruin e'er passed
his lips;
Nor minor cruelties. All these were
left.
As trifling facts, mere complimentary
tips
To Satan's Majesty; if not forgiven
by priest, he, and record made in
heaven.

I heard no more; just then I fell
asleep.
With little care what else he had to
say.
An angel then did softly to me creep.
A halo on his brow and looking gay.
And whispered in my ear: "You doubt
your adder.
This way, my lord, we'll climb this
golden ladder."

Then up rose like fog from off the
lake.
To seek the spot where holes never
mourn.
The angel led; I winged me in his
wake.
Still up and on beyond the starry
bourn;
Beyond the groans of hell and purgatory.
And there he stood, in all her ancient
glory.

With mountains waited around, each
summit decked
With bleeding hearts and skulls and
skeletons.
Each poised upon a lance, for good
effect.
And here, within, I saw the King, the
Son.
The Holy Ghost. All did me cheery
waving.
And hid me pass, but not to steal the
paving.

The King was bald; yet, even to a
hair,
And very fat and bald but not so
clean.
His personal display through want of
care.
Was not in keeping with the pride and
splendour
Depleted on his brow, devoid of
sorrow.
Which seemed to say "I neither lend
nor borrow."

I take no insolence, no compromise;
You bend the knee and call me loud
and long.
Nor dare my delays to criticize,
Nor tempt me, in the least, to wield
the tongue.
Do ye the law, or by my jealous ire.
Than lowest hell I'll never lift thee
higher.

Not so the Son; while weeping over
hell,
I heard him say, "Oh, Father, that's
enough;
He'll quench the flame, but me to ring
the bell."
No answer came, but from his pipe a
puff.
His ear was not attuned for childish
prattle.

The Son was weak; logician? Not a
bit.
Nor deduces, by argument to win the
right.
He reads no books, like Ingersoll's, for
wit.
But lives by faith alone; no other
light—
And strolls about, hair parted in the
middle.
Or wastes his time in playing on the
fiddle.

The Holy Ghost seems young and
handsome yet.
Eternal youth is fixed upon his brow;
Polite and gay, he never seems to
fret.
O'er this or that, no rivals will al-
low;
His ear alert, for Siren voices hark-
ing.
And every eve, on dress parade out
larking.

Yes, in his breast one passion seems
to lurk;
While flow'ry song wells from his win-
esome tongue.
And, over his face he wears a wily
smirk.
Dwelling more, to fascinate the
young;
Bedecked, begemmed in every kind of
glitter.
To make him, for his calling, all the
fitter.

Then, further on, I met the maid or
miss,
The loved Madonna, Heaven's only
queen.
(Yet blind in faith) who met me with a
kiss.
And very ancient seemed and wan
and lean;
Her gray disheveled hair in need of
smoothing;
A lone and homesome soul in scanty
clothing.

She sighed: "Tis lonely here since
heaven's host
All, save the souls of saints, have fled
the town.
To seek more merry land—a freer
coast—"

Yet He is here; but meets me with a
frown.
Nor even bows; then goes his way all
cheery.
To seek the blooming youth—some
later dearie."
And, O, the pathos in her feeble
tongue.
While wedding pity gathered in her
eye.
I sometimes think all mortals should
be hung.
And even Gods, for rank inconstancy;
Just think of it; two thousand years
ago!
The maiden who bore God, no more
respected.

A sickly smile then creeping o'er her
face,
She said: "How glad I am you called
this way.
You cheer my life; you give my heart
a brace;
If not so long 'till brighten many a
day.
This town is dull and even growing
smaller;
A hundred years have passed since
last caller.
Save, now and then, a Pope whom
God forbids.
And other servants lesser hither sent;
Though God is good, and others will
he save.
Than those who daily kneel and sore
repent.
Tis only these who know the father's
meaning.
And, O, how rank they stand in need
of cleaning."

In yonder park they wait the final
hour.
To reinstate the clay, despite the
worm.
Impatiently they pray the judgment
roll.
And, on their bellies creep and writhe
and squirm.
Like serpents all in love, each other
kissing.
And singing sacred psalms, a con-
stant humming.
But few have faith to wait His long
delay.
Who do not surely win, in time,
but where,
God only knows; not mine to set the
day.
Yet, if it were, I'd quickly seize my
pen
And write: To-day: I would not wait
the morrow.
Nor setting sun, to end all sin and
sorrow!

But thus, slow strolling on, we gained
the park.
"Great God!" said I, "What means
this wondrous place?
O, mystery! What means this horror
stark?
A million snakes, and all with human
shape.
The souls of men, by God's most gra-
cious pardon
Permitted here to range this lovely
garden?"

Some stretched in flow'ry shade enor-
mous length;
Yet others coiled in peace, of smaller
size.
While many warred, and crafty, tried
their strength.
Defending others they taught for
earthly ills.
What dire hissing, biting, squirming
repeated.
All tangled in a heap like drunkards
fishing.

"Tell me," said I, "tell me for heaven's
sake,
Why is the soul of man so serpent
like?"
"Know ye," he snarled, "the soul is by
the snake."
Through disobedience, vain pride be-
lieving.
And born with God's most perfect man
forever
And only bondage here the vile can
find.

That is the why is man so prone to
greed.
So loth to toil, so subtle in his heart.
Such is the cause by which you mortals
live.
And so, each other, pain by every art.
Mankind's serpent soul, alone, is man's
wile.
To swallow all, an everlasting carer.
Your President is on the serpent trail.
And gladly grasps a weaker nation's
right.
The star of fame, to souls in calumny
mail.
Is all they crave; nor have they in-
ner light.
To feel the poor man's heart forever
beating.
Crushed out of hope, from grasp and
greed retreating.

Your honored house, the house of bu-
caneers,
Is also on the trail for blood and
tears.
Nor will they rue the stream of blood
and tears.
From forest hearts and eyes, in
dread recoil.
But, victors home returned, begrimed
and gory.
Will lay it all to God, and shout for
glory.

As serpents love, ye mortals love the
same.
The love of lust is all that either
know.
How ardent too, while in pursuit of
Till lust is satiate; then virtue and law
You bend before your God and claim
your kiss.
Sound forth your prayers and sing
your savage dirge!"
The organ groned, the choir began to
sing.
And I awoke, reformed, chagrined sur-
prised.
How great the change! and, since
paying attention to the sermon.
I see the world as serpents in dis-
guise.
Since, with Christ, Her moral club so beat
and battered,
So justly too, I do not feel so flattered.

Logan, Utah—What will be the cost
of 500 small bill heads, 500 letter
heads and 500 envelopes, laid down
here to her and Infidel teachings.
Then I will tell you what I want
on them.
Well, Brother Moore, God bless you
and the Blade—but I know he won't.
Pete said judgment would commence
at the house of God, and it is here
at my house. My Infidel wife don't
want me to drink common beer with
common Mormon saints. She says if
I would drink with Bishops, Apostles
and Senators like Smoot it would be
right with her, but to be caught
drinking with lay members and com-
mon elders and missionaries is a dis-
grace to her and Infidel teachings.

My wife is alone here in Zion. I
know of no other Infidel lady. I hope
she is not alone. I have lots of good
Mormons here, but most of them were
dear before I came here. A silver dollar
like a wagon wheel to the appointed.
Most of the Saints sleep with an eye-
opener at arm's reach. Joseph H.
Smith is president of twenty-two dif-
ferent kinds of grafts beside the three
holy ones—G. J. WHEELER.
Upland, Ind.—I have completed a
club of five a subscriber I'm paying
for one of ourselves. The Blade is
my type of orthodoxy. It is so grand
to read the letters from the old and
young. It seems to me like these
Christians have to see like these
letters. We read letters from the
old brothers and sisters who have
passed the threshold of life. They are
in the strong faith and do not sit
around wondering if the devil has any
business in them. I know a man is
ready to die. How grand to think that
some men and women are living
with their minds free from supersti-
tion—minds not poisoned with fear of
something impossible to exist. Ours
is a noble fight—a fight for truth, not
mythical, but for humanity, and that
men and women, in our ranks,
should be models for Christians men
and women. Please find enclosed \$2.50
for which send the Blade to the fol-
lowing five—DAYTON CLARK.

Bradfordville, Ky.—Please find en-
closed \$1 to pay subscription for the
Blade. I guess this will be the last
one, but my whole soul is with
you in the cause of Free Thought.
I have been confined to my room for
many months, with a cancer on my
face.—W. W. NEWCOMB.
Corpus Christi, Texas—Enclosed money
order for Blade, ordered by
Joshua S. Smith of this city and he
was received here for the Blade. I
will send you my paper and trust you
will live many years to keep the fur
a string and opening people to a new
understanding of things real.—A. H.
MEULY.

Houston, Texas—I am compelled,
through sickness, to return to my na-
tive home, Germany. I am sending you
my subscription for the Blade from there
as soon as I get there, and I want
the Blade to come to me without inter-
ruption.—AL. BORNEFELD.
Punta Gorda, Fla.—Enclosed \$1 for
my renewal. I have, for free distribu-
tion about one hundred copies of
Paine's "Age of Reason," and copies of
"Facts Worth Knowing." They were
sent me by the Brooklyn Philo-
sophical Society. They will mail me
copies of each to any person who will
send stamps for postage.—F. T. PER-
KINS.

Dear Lodge, Mont.—I see that your
subscription has expired. I am finan-
cially embarrassed, and will have to
ask you to discontinue the Blade for
the present. I have no present pro-
spect of paying for it. Enclosed please
find money order for \$1 which is sent
by my cell mate Dave Drell. He says
mark my subscription paid up to date
and credit him by the Blade. With
best wishes for the success of your
cause, I remain, as ever, your friend
and all its friends, I am yours for H.
H.—JOHN BIRKS.

Gray, Ky.—Please find enclosed M.
O. for \$6.45 to extend my subscrip-
tion one year ahead and \$1 for a new
subscriber. I trust the Liberator
will pay up and put the Blade out of
all danger of suspending. How would
it suit you to make the Blade more
in the shape of say the Freeholder,
London, England. It would be much
handier to preserve, but I have no
wish to add anything to the cost of
getting it out. It is good anyhow
though there might be many like me
who would like to preserve the paper.
I like your deal and I would like
myself if only enough would take hold
of it. I fancy it would be ripe for
present to try it. I note all Free
thought papers, with which I am ac-
quainted, are now being discontinued
any other business I would advise all
of them to go into a trust, but I can't
do it. On your part, I am sure you
would work. Wishing you a long and
happy useful life I remain a sincere
admirer.—W. T. ROBINSON.

Shepard, O.—The Infamous Direc-
tors of Ohio, who have charge of the
poor houses of the State, held a con-
ference at Columbus, Ohio, on the 14th
of Columbus Daily Citizen reports that
they voted down a proposition to re-
quest chaplains for the inmates.
The Citizen says "In the discussion
preachers and churches were
named. It was claimed that the ap-
pointment of chaplains was simply a
move on the part of the superannuated
clergy to keep their hands in the
infirmary, and when they die they
are buried in potters' field or given
to medical students for dissection. It
is evident that people who have no
money have no souls worth caring

for. They can die and be damned with-
out a sky-pilot at their bedside or at
their graves. The preachers are paid
for the stuff and do not follow
Christ's example of seeking the poor
and unfortunate.—F. S. MONTGOM-
ERY.

Cadott, Wis.—I am glad you are to
continue at the helm. Herewith find
\$2 to advance my subscription to the
Blade. I expect to get subscribers for
the cards I got from you. My regards
to that bunch of whippers in the
Northwest corner of the Blade.—
FRANK ZIMMERMAN.

Hybee, Tenn.—I send you \$3.—one
to renew my Blade, one to renew Isaac
Dawson, and one for a new subscriber.
The Blade must not go down. I am
an R. F. D. carrier, and I rip the hypo-
crites off the back every opportunity
and they say that by my so doing, am
going to lose my job as carrier—
just because I am an Infidel.—SAM
DAWSON.

Amariello, Texas—I saw Uncle Billy
Pate and he asked me to write you to
stop sending him the Blade, because
his eyesight is so bad he cannot read
it. He is 83 years old, and growing
quite feeble, and may cross over the
river before long. I sent you only fifty
cents for him, which will pay for the
Blade up to next March. I am 75 years
old, and my eyesight is failing. I am
subscribing a year longer, any how,
and as much longer than that as I
can. I expect my eyesight is failing, and
am going to try to get you some new
subscribers that can read and that
will be the same as the Blade. I do
sincerely hope you will make a
big hit in issuing the Blade.—J. W.
JOINTON.

Indianapolis, Ind.—Enclosed \$1 for
one year's subscription on the Blade.
I will send you \$2 more for the bal-
ance of the year. I am a member of
the B. C. and I am anxious to see the
Blade live and to see you prosper.
I hope to give you some new subscri-
bers that can read and that will be
the same as the Blade. I do sincerely
hope that I can.—H. C. COPPOCK.

Logan, Utah—That man don't live,
and never did, who loved his enemies.
All the pulpits pounders out of hell
can't make any sense out of such
trash. It may do to preach while they
are passing around the hat, but when
they are in the house of God, they are
foolishness home with you. I believe
that all church buildings are such
foolishness. I have seen government officers
at least four times a year, and if there
was a church building in each town, I
would let them out. We don't know
what crimes are committed in these
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